

CHURCH OF GOD
Evangel

*A Second
Look at Missions*

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Declaration of Faith

To the Editor:

I enjoy reading the Evangel very much; however, I notice there have been some changes in the masthead. In changing the masthead I feel that we have lost the emphasis in stating our Declaration of Faith. To my way of thinking greater emphasis is derived by listing the Declaration of Faith in numerical sequence in paragraph form rather than listing the fourteen faiths in one paragraph. I would like to recommend that we change the Declaration of Faith in the masthead to the form previously used. The upper part of the masthead I feel is very good.

—JAMES E. OWENS

Myrtle Beach, S. C.

Publications Commended

To the Editor:

You and your fine staff of workers are to be commended for the outstanding improvements in our publications, especially the Evangel.

—PHILLIP H. McSWAIN

Washington, D. C.

In Defense of the Evangel

To the Editor:

I received today my Evangel dated February 11. You see, it takes from three to twelve weeks for ordinary mail to reach this missions field. I usually read first the "Letters to the Editor" and wish to belatedly respond to the first letter under that column. A reader from Akron seems to feel that as his "reading habit goes, so goes the nation." I wonder how that person knew that there was no benefit and nothing of interest without having taken the time to do more than just lay them aside. Since I have arrived on the missions field there is nothing that is more appreciated in the mail than the Church of God Evangel. I realize that it is not the perfect magazine for that magazine would be an im-

possibility, but I wish to give my vote of confidence to the Church of God Evangel as a periodical that is striving to reach that perfection. I do not find fault with anyone who constructively criticizes as long as he offers a solution to abet that cause, but it is not the voice of wisdom to condemn without having read the matter in question.

May God guide you and direct you and the staff as you plan the many difficult details of preparing each issue for the presses.

—GEORGE B. HORTON,
Missionary

Dominican Republic

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America's Oldest Pentecostal Publication

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons, namely, the Father, Son, and Holy Ghost. 3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead, and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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Evangel Read in South Africa

To the Editor:

Greetings in the name of Jesus. This is just a note to tell you how much I enjoy reading the Evangel, which I receive weekly through the good favor of the Reverend Brady Dennis. I always enjoyed reading one that came my way but since my recent visit to the U.S.A., I have found even greater pleasure in reading the most inspired articles, and the news notes from the many churches. May the dear Lord continue to bless the Evangel, even in a greater measure than in the past.

—CHARLES E. JENNINGS

Bulawayo,

Southern Rhodesia

Second Only to the Bible

To the Editor:

I thank God for the Evangel. It is a silent visitor and has been coming to my home almost thirty years. Many times when it seemed I had gone as far as I could, it would come in time. It has been all I would let it be to me, so has the dear Lord. He has been all I would let Him be to me. I hope I can always have this great paper come to our home. I do appreciate all who are helping to make it what it is. Many messages come that I cannot understand, but I know I am not the only Evangel reader and God permitted it, so it is good. Romans 8:28 bears that out. Through the pages of this paper and as the inspiration of the Holy Ghost, thousands are going to stand at that day and thank God, who, for Christ's sake, saved them. Nothing after the Bible can take its place. I comb through every line and it is always fine.

—ANNIE DOWDY

Helena, Arkansas

The Growing Christ . . .

. . . The Dying Self

By George D. Herron

THE GOSPEL OF CHRIST is not a *system* of truth; Christ knew nothing of systematic theology, any more than the lily measures the distance through which the sunlight travels to unfold its life. The most withering woes of the meek and lowly Lord were hurled upon heads that had the clearest intellectual religious conceptions. According to the gospel, life precedes knowledge; love leads into truth; spiritual facts are discovered by spiritual experience. It is not the critical, conservative and intellectual forces that are making history in the kingdom of God, but consecrated and concentrated passion. The apostles did not know in what, but in WHOM, they believed. Christianity, in its purity, is devotion to a person, the Lord Jesus Christ; by which devotion all truth is apprehended, all power is received.

Spiritual truth is the Christ-light shining upon and in the light of men—immeasurable as God. If our Christianity is not doing with the truth what Christ did when He walked the soil of our earth, it is not genuine; its creeds are but dungeons of our souls; its gorgeous temples but prisons wherein we confine the Christ from prevailing over the earth; its sermons, so theologically proper, so flattering to saints present by eulogies of saints past, are but funeral mumeries over the Christ whom the church has crucified and tombed anew; and its rich music is but spiritual voluptuousness. The soul of God wearies with the performances and offerings of an imitation Christianity.

Devotion to Christ is the need of the church, a devotion that shall be passionate, like that of John the Baptist and Paul, Peter and John the Beloved, transmuting the Christian from the sphere of duty into the realm of love; a devotion that will be proud to wear Christ's bonds, and nail its hopes upon Christ's cross; a devotion that hold as unspeakably precious the privilege of being true to Christ, of consuming one's life and possessions in His service. A life-mastering devotion to Jesus Christ, working itself out in a joyous passion for humanity, is the most glorious exhibition of manhood the world is ever privileged

to witness. It is the divine enthusiasm which alone can conquer the world for God. It is the Holy Spirit which is creating the new earth. When the church is vital with this Spirit, it is aggressive; it is resistless. When it assumes the defensive, and becomes simply a school of Christian culture, a society for worship, it is conquered; it has betrayed its Lord.

The anointing of God is pent up, waiting for the church that shall be His Christ unto men; a church that shall be Christ to the poor, going down among them with the gospel; a church that shall be Christ to the Pharisees and the plunderers of the poor, hurling upon them the eternal woes of God against covetousness and hypocrisy; a church that shall be the aggressor in every crusade against iniquity, in the individual, in the state, in society; a church that shall not barter the armor of God for splendid garments, or follow the fashionable along the city streets, but shall part with its garments for swords of resistless holiness, and be made of no reputation, that it may save men; a church willing to be despised and rejected by the rich rather than put Christ to an open shame by gilding His cross with the gold of mammon; a church that shall be known by its fruits as the protector and burden-bearer of the weak, rather than the excuser and defender of their oppressors; a church that shall not build "palaces in which to sit at ease, sheltered from the shock of battle," but shall march in swift and sanctified battalions to rescue the suffering and sinning and needy, and storm the fortresses of unrighteousness and put to flight the insolent powers of mammon; a church that shall be *pentecosted with the enthusiasm of God for righteousness*, jubilant and confident with the spiritual chivalry of the apostles before whose advance devils shall cry out with fear and rage and against which the gates of hell cannot prevail; a church glorious with supreme devotion to Jesus Christ, and seized and driven to conquest by the passion of Christ's love for humanity!

—From "The Growing Christ—The Dying Self." Published by the Fleming H. Revell Company, 1891.

IT HAS BEEN ESTABLISHED that sickness and disease come from the devil and that God delivers His people from this destructive bondage. It is an unmistakable and irrefutable fact that God does heal the sick. As one looks along the well-trodden path of God's dealing with man, it will be seen that the Infinite has ever chosen to heal and prolong the life of His finite creatures. Healing streams from God's throne have always flowed out to give health to earth's inhabitants, and it will ever be so, until we reach that Celestial City where there will be absolute perfection of spirit, soul and body.

We should not be satisfied to remain impaired in our usefulness by a diseased body. It is our own prerogative to seek God for healing through private prayer and through the prayers of others who are used of the Lord in this particular manner. If healing does not come we should search for a reason, for in most cases healing is denied and withheld because of some hindrance.

Some do not receive healing because of *unconfessed sin* in their lives. James gives us the remedy (James 5:16) to rid ourselves of the ravages and ruination of sickness and disease in such cases. "*Confess your faults* (Moffatt translates it "confess your sins") one to another, and pray one for another, that ye may be healed." The words "that ye may be healed" show us that there must first be a confession of faults or sins before healing will come. When there is sin and disobedience in a life, prayer for healing is useless until it is confessed and forsaken. David declared, "If I regard iniquity in my heart, the Lord will not hear me," Psalm 66:18. Those who have sins covered in their lives (Proverbs 28:13) or those who are arrogant, self-centered, bitter and disrespectful to God, His ministers, His Church and His Word, need not expect healing to come until all this is washed away in the blood of Jesus Christ through repentance and forgiveness.

There must be a right relationship with God and the right attitude toward our fellow man to receive blessings from God. Here is an example: Years ago I was called upon to go and pray for a woman that was ill. Since she called me herself I did not think it too urgent; consequently, I did not go immediately. After my wife and I arrived at the home and greeted the sister, her husband, and others who were there, the sick sister began to upbraid me for my slowness and neglect of such an important request. She said, "I thought you would never get here, and I told my husband that I would never call you again."

I quickly apologized, saying, "I'm sorry, Sister; I did not think you were so sick since you could get up and go to the telephone and call me yourself."

This apology did not satisfy her. She was angry at me and wanted to humiliate and embarrass me before them all, so she blurted out this harsh statement, "A person could lie here and die waiting on you. I don't think I'll ever call you again."

I asked her husband to get my overcoat, and taking my wife by the arm, I said, "Let's go, Sister Horton. I wouldn't pray for this sister if she were the last woman on earth. I would just be wasting my breath,

DIVINE

(CONCLUDED)

because God will not heal her in this condition, with such an attitude and disposition. God is not in a thousand miles of this woman; let's go."

Before we could get out of the room the sister spoke up with tears in her eyes and said, "Wait, Brother Horton. I am wrong; please forgive me and pray for God to heal me."

My reply was, "All right, Sister, I will pray for you and God will heal you now." We all knelt in prayer and God healed her instantly. Though we had prayed all night with tears, God would not have healed her until her heart and attitude were right. It is when our hearts are purified and we stand uncondemned in His sight that we can pray with confidence that He will hear and answer our prayers.

False, preconceived ideas and opinions about healing hinder some in their effort for deliverance. Naaman the leper was about to return to Syria with his terrible disease because of his wrong thinking. When the man of God said, "Go and wash in Jordan seven times," he became angry and went away in a rage, saying, "I thought he would surely come out to me, and stand and call on the name of the Lord his God, and too, are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" His dignity and pride were hurt. He thought that Elisha would honor him with an eloquent speech about his importance first, then pray a pretty, flowery prayer mentioning his name and his prominent rank, after which he would strike his hand over the place in some mystical manner so there would be no doubt that he was recognized and respected. A prophet of Israel telling him, a captain of the host of the king of Syria, to wash in muddy old Jordan seven times, was far from what he had expected. It was not commensurate with his station and stature. If someone in Syria should hear of this, he would be ruined. (It is possible for great men and good men to think wrong.)

Naaman, however, was fortunate in having some wise and humble servants, who said, "My father, if the prophet had bid thee do some *great thing*, would thou not have done it? How much rather then, when he saith to thee, wash and be clean?" Just this short sermon from his servants on humility and obedience, convicted and converted his thinking, inasmuch that

HEALING

By Wade H. Horton

Missions Field Representative

he got down off his "high horse" and "then went he down, and dipped himself seven times . . . and his flesh came again like unto the flesh of a little child, and he was clean."

Healing does not come because of who we are, but what we are in the sight of God. A preacher that was praying for the sick asked a woman if she believed God would heal her. Her answer was, "Sure I believe God heals the sick. My husband is a Church of God preacher and has been preaching twenty-five years."

The minister replied (and rightly so), "Sister, that has nothing whatever to do with this case. DO YOU BELIEVE THAT GOD WILL HEAL YOU?" She was offended and went away, and, of course, without her healing. When people get offended at the preacher when he is doing his job the best he knows and take exception to everything he does or says, and try to foster and follow their own opinions instead of scriptural teaching, they will not get their healing.

Another preacher recently told a Christian lady, after he had prayed for her healing, that God had done something wonderful for her if she would only believe. She replied, "No, Brother, it has not happened yet. When it does *I will feel it* and know it." What a tragedy! The only foundation she had built up for her healing was some experience of feeling. She was expecting to feel some certain emotional ecstasy and she would not believe until that particular feeling came to bolster her faith. There is no question but that feeling has its place in religious experiences; however, the proper order is not "feel to believe" but "believe to feel." *Faith needs no help.* When God's Word declares a thing to be so, *faith accepts it as truth.*

This brings us to the third hindrance which is *unbelief*. This thing called unbelief is a terrible monster that stands in our way of getting the things promised to us by our God who never makes a mistake and never lies. We can have anything and everything our Lord has promised us, but this mountain called unbelief challenges us at every step of the way. It is the greatest sin of this agnostic, arrogant and atheistic age.

When Jesus was preaching in His own country among His own relatives and countrymen, He met so much unbelief that He marveled at it. "And he could

there do no mighty work, save that he laid his hands upon a few sick folk, and healed them" (Mark 6:1-6; Matthew 13:58). The people were astonished at His doctrine, admitted He had wisdom, and was doing mighty works, but because they knew His mother, brothers, and sisters, they would not accept His miracles to be from God. Since He was a man and had earthly kin they did not believe He could do divine things. Their unbelief kept them from seeing His mighty works manifested among them.

When He cast the devil out of the lunatic in Matthew 17:14-20, His disciples asked Him, "Why could not we cast him out?" His answer was, "*Because of your unbelief.*" Please notice that He did not say because of your lack of knowledge, your inability to preach great sermons, your need for more fervency in prayer, your need for greater zeal in trying to heal, your poor usage of psychology, or because of the extenuating circumstances, but *because of your unbelief.* Unbelief is a barrier that hinders healing from coming into our homes. It is a switch-track that causes heaven's blessings to run by or around our stations. It is an attitude that impugns the character and honesty of the Great Physician and the veracity and the infallibility of the Word of God. The writer of the Hebrews called it "an evil heart of unbelief" (Hebrews 3:12).

If all of God's children would unload themselves of all excess baggage of unbelief and fill their hearts, souls and minds brimful and overflowing with unadulterated faith in God and His Word, we would see many mighty miracles wrought in the name of our wonderful Lord and Saviour. Then, *and only then*, will that monster unbelief be destroyed. Let us crucify it by submerging ourselves into the whole will and way of God and believing what "*thus saith the Lord*" regardless of feelings, symptoms, critics or circumstances.

4. ARE THERE DIFFERENT KINDS OF HEALING?

YES, THERE ARE THE *instantaneous* healings and the *gradual* healings. The instantaneous healing is the one most prominently mentioned in the Scriptures. In the majority of cases the people were healed immediately and completely on the spot. The impotent man (John 5:1-9) at the pool of Bethesda had an infirmity thirty-eight years. His case had, no doubt, long ago been declared hopeless, but when Jesus said, "Rise, take up thy bed, and walk," "*immediately the man was made whole*, and took up his bed, and walked."

The leper (Mark 1:40-42), in the deepest humility, knelt down before Jesus and said, "If thou wilt, thou canst make me clean." Jesus was moved with compassion and put forth His hand, touched him and said, "I will; be thou clean." As soon as He had spoken, "*immediately the leprosy departed from him*, and he was cleansed." The palsied man in Mark 2 "*immediately arose* and took up his bed, and went before them all," when Jesus had said unto him arise. When Jesus commanded the man in the Temple to stretch forth his withered hand, he instantly obeyed and "it was restored whole as the other" (Mark 3:3-5). The blind

man in Luke 18 "received his sight immediately, and followed Jesus, glorifying God: and all the people, when they saw it, they gave praise unto God."

Healing brings glory unto God, not only by the one that is healed but also by the people who witness it. The woman who had had an issue of blood for twelve years was instantly healed when she touched the hem of the Master's garment (Luke 8:43-48). Verse 44 says, "*immediately her issue of blood was stanch'd.*" "And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain," were the words used to describe the healing of the deaf and dumb man in Mark 7.

Aeneas had been bedfast for eight years with the palsy when Peter said unto him, "Jesus Christ maketh thee whole: arise, and make thy bed." These wonderful words follow, "And he arose immediately" (Acts 9:32-35). Verse 35 gives us a little insight to the value of a miraculous healing; "And all that dwelt at Lydda and Saron saw him, and turned to the Lord." In every age where there are miraculous healings, there are also many people turning to the Lord. There can be no apostolic revivals without accompanying miracles. Verse 36 of this same chapter begins the story of the famous willing worker named Dorcas, how she was raised from the dead by the prayer and the command of the Apostle Peter. The results of this mighty miracle were far-reaching, inasmuch as verse 42 states, "And it was known throughout all Joppa; and many believed in the Lord."

The account of Philip's revival in Samaria (Acts 8:5-12) is very illuminative in that it shows the relationship of divine healing to divine salvation. The record states, "... Philip ... preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, *hearing and seeing the miracles which he did.* For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." They gave attention and respect to Philip's ministry because of hearing and seeing the miracles. The miracles were undeniable. They were his stamp and badge of authority.

Verse 8 states, "And there was great joy in that

city." The people were healed and happy and hallelujahs were ascending to heaven because this man of God had visited their city, and there was a visitation of the power of God in their midst. They gave heed to the things Philip spake (verse 6) and they believed him (verse 12) because he was a minister of the miraculous. The results of this powerful healing-salvation-joyful-campaign for Christ and His Church were in evidence everywhere. In every direction could be seen men and women who had been sick and afflicted (verse 7) but now were well and walking erect, and without difficulty. The streets were crowded with rejoicing, shouting-happy people (verse 8), and throngs of those who had been baptized were publicly confessing their faith in the Christ Philip preached. Healing brings health and happiness, not only to the individual, but to the Church and the community as well; and in many instances it results in heartfelt salvation coming to the homes and hearts of spiritually hungry people.

Some do not get instantaneous healing but *begin to amend* from the time prayer is made for them. This was true in the case of the nobleman's child (John 4:46-53). The father petitioned Jesus to come to his home and heal his child, for he was at the point of death. When Jesus, after testing his faith, said unto him, "Go thy way; thy son liveth," the man believed the word that Jesus had spoken unto him and went his way. His servants met him before he arrived and told him, "Thy son liveth." When he inquired of them what hour he began to amend, he found it was the same hour Jesus had said "Thy son liveth." The words "*he began to amend*" are indicative that *the healing was gradual.*

Paul left Trophimus at Miletum sick, and Epaphroditus was sick nigh unto death (2 Timothy 4:20; Philippians 2:25-30). The latter seemed to be sick because of overwork, for verse 30 states that "because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." According to verse 27, "God had mercy on him," and no doubt healed him, but the recovery was a gradual process. If your healing is not instantaneous and complete, don't despair, my friend. *Just keep on believing* and it will eventually happen. Many persons who are prayed for and do not see their tumors and cancers immediately drop off or disappear, or their limb completely straightened, or some pain or symptom disappear immediately, they leave the meeting discouraged. Is this any reason to doubt God? The Bible continues to read, "*Believe ye receive it, and ye shall have it,*" and "*According to your faith be it unto you.*" This last statement opens the way to deal with the final phase, and perhaps the most important one of this sermon.

5. WHAT IS THE MAJOR KEY TO HEALING?

FAITH IS WITHOUT QUESTION the major key to healing. It is undoubtedly the most important element in receiving our healing or any other benefit from the Lord. This is substantiated over and over again throughout the Bible. It is the vehicle that



brings our blessings to us. "Without faith it is impossible to please God," declares the writer of Hebrews (Hebrews 11:6). If faith does not reside in us, then unbelief must, for the absence of one advertises the presence of the other. If unbelief displeases God, then certainly faith must bring pleasure to Him.

Faith testifies to our confidence not only in His omnipotence but to His immutability as well; in other words reliance on His promises and not just on His power or ability. It takes very little faith to believe that God *can* heal the sick. We must believe that He *will* heal according to His promise. Unbelief charges God with falsehood without a fair trial, while faith exonerates and vindicates Him without ever having questioned a single purpose or promise. Unbelief is unfair to God because it casts a shadow upon His truthfulness. Faith wants no external proof and requires no "show me" prerequisites; it only asks if "it is written" (Matthew 4:4, 7, 10).

Too many people of our day must see some great sign or miracle to believe, rather than trust the plain simple statements of God's Holy Word. Real faith does not come this way. The Scriptures declare that "*faith cometh by hearing, and hearing by the word of God*" (Romans 10:17). Carnal men seek confirmation by visible signs, but consecrated Bible believers believe because God's Word declares it to be so. Usually when saints go out to see sights and signs, they come back singing the praises of some personality other than the Great Physician. When they are diverted from "*trust in truth*" to trekking after troublemakers whose chief delight is to "trouble Israel," their faith is resting on a thin skin of ice that will eventually collapse at even the mildest blowing of the east wind. The true basis for pure, unadulterated faith is God's Word, plus nothing.

When the rich man in Luke 16 pleaded with Abraham to send Lazarus to preach to his five brothers lest they also come into his place of torment, Abraham replied, "They have Moses and the prophets, let them hear them." But he earnestly argued the case by saying, "Nay, Father Abraham: but if one went unto them from the dead, they will repent." Abraham authoritatively and with finality replied, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." He is simply and unmistakably stating, if they will not believe the truth of God's Word, then no miracle, even as great as raising the dead, will ever convince them.

Jesus told the nobleman in John 4:48, "Except ye see signs and wonders, ye will not believe." The man, however, expressed his faith quickly by saying, "Sir, come down ere my child die." Verse 50 states, "The man *believed the word that Jesus had spoken unto him*." Complete trust in the word of Jesus brought this man the results he desired.

Nothing else seemed to touch the heart of Christ as did faith. It always moved Him to action. He never disregarded it. The four men brought the palsied man in Mark 2 to Jesus and had to uncover the roof and let him down because of the great throng of people pressing in on Him. Their activated faith was re-



warded. "When Jesus saw their faith, he said unto the sick of the palsy, son, thy sins be forgiven thee." Verses nine through twelve explain that this man received a definite and marvelous healing. The great faith of the woman whose daughter was vexed with a devil so moved Jesus that He exclaimed, "O woman, great is thy faith: be it unto thee even as thou wilt" (Matthew 15:22-28). After the centurion (Matthew 8:5-13) had said, "Lord, I am not worthy that thou shouldest come under my roof: but *speak the word only*, and my servant shall be healed," Jesus marveled, and testified thusly, "I have not found so great faith, no, not in Israel."

In my early ministry I saw a preacher practice Bible faith in a way that has helped me many times in the intervening years. Several of us prayed for his healing. After prayer someone asked him, "Brother, is the pain gone?" His answer was, "No, it is not gone, but I am healed. I believe what God said about it." When we went from that house to the evening service and he got up to preach, he testified that the pain was all gone. The pain did not leave immediately, but, thank God, it did leave, for faith was at work, and it always brings results. This preacher did not believe because of something seen or unseen or something felt or not felt, but because God's Word declared it to be; therefore, he knew it must be so.

Whatever God's Word says we can have can be ours if faith is properly exercised. If this is not true, then there is no such thing as truth. If faith does not bring complete victory, then it is useless and should be discarded. If "*believe and ye shall see*" (John 11:40) is not the Biblical basis for health and happiness, then all Christianity stands bewildered and befuddled in a maze of useless and unimportant do's and don't's. It leaves no alternative but to end up on a dead-end street in confusion and frustration.

A living, working faith never stops short of victory; it never leaves room for the dismal dissensions and divisions of doubt; and it never varies or wavers though circumstances may seem unsurmountable. Let us not be so empty and void of faith that it can be said

(Continued on page 12)

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours," John 4:34-38.

THE ADVERTISING WORLD uses every technique possible to make you take a second look at their product. This has proved to be a very consuming task for them, as new products and their benefits are coming to us in multitudinous quantities. The advertising agencies spare no talent or cost to get you to take a second look at what they have on the market. Their product is put to you over radio, television, handbills, circulars, house-to house, canvasses and in many other ways. They mean for you to have more than just one look at their product. They mean for you to see it, hear it, until you are so utterly convinced that you will buy it. Do they stop here? No! They continue their efforts with you and other buyers until you are also convincing others their product is THE product.

This is the place to which the Church of God missions cause must come. During our first look at missions, we were stirred by the commission of Christ, we were greatly moved by the messages of the pioneer missionaries, and we were humbled by the vast field of endeavor. With confidence in Christ and a real willingness to sacrifice, we went to work. Our first look brought results, very satisfying results: many converts, new churches, Bible schools, expansion; whole movements joined our ranks. Also, however, came accompanying results: relaxed satisfaction on the part of many ministers, an air of achievement on others, and a sense of a "job well done" on the part of the laity. And so here we are.

The present missions service today, in many places, is still a special service with much needed stress and emphasis on missions. Reports from the field are given, a few missionaries give the inside story, and the need is given in a *begging* and *pleading* fashion by the minister in charge. Cry after cry stirs the sanctuary to meet the need. What is the response? "We have heard that same story before," or "What has happened to all the money we have already sent?" or "The situation isn't quite as bad as it is represented," or "I've paid my part of the state budget and therefore I am relieved of my responsibility." So, what does the church receive in its all-out efforts? A few stand for a hundred dollars, a few for fifty, a few more for twenty-five, but the average contribution will be a quarter or a fifty-cent piece. The counters will count the money, and the church will still find itself woefully short after all the measures taken to insure an adequate amount.

A Second Look at Missions

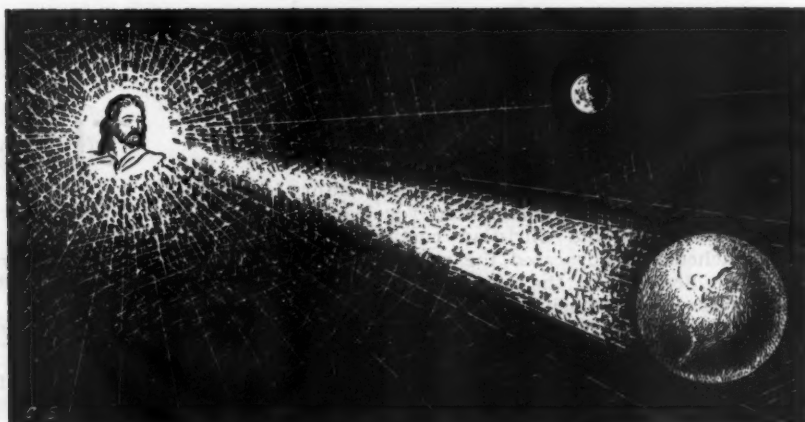
By Edward E. Shoupe

Pastor, Canton, Georgia

There are no extras in the missions cause. Sometimes the bare necessities are not met and thus the missionary has to do the best way without it. Why? Because our first look at missions has not been undergirded with pointed prayer, zealous concern, and a sacrificial spirit; therefore, our individual prayers for missions are few and far between, our individual fervor has waned and our individual giving has dwindled.

You may say, "Wait a minute. Have you read the latest statistics on what the Church of God is doing for missions?" I agree that the Church of God is doing a fine job for missions, but I can say the job is a fine one only under the prevailing circumstances. Are we really doing a fine job for missions, considering the potential ability that we really have? We as a country compose only a small percentage of the world's population, yet we spend a little more than 45 per cent—almost half—of the world's income. Are we really doing a fine job? We have so many things which we look upon as being of no importance, but which millions of the world look upon as luxuries. Do we think twice about our toothbrush, the bar of soap on the wash basin, the shoes on our feet? Do we? Of course not. Are we really doing a fine job for missions? We, a people who throw enough food into the garbage can to feed thousands of people, are a people who have acquired a taste for certain foods and who decide what diet we shall follow; yet the majority of the world has only one kind of diet: anything they can get to eat.

Today the need is as great as ever; nay, I say greater than ever. Why is it? First, because we claim to be the true followers of our Lord Jesus Christ. That in itself should be motivation enough to stir us to action. But no, that position, too, went out with the first-look administration. Second, we have the materials to get the job done lying at our door, so to speak. Is this an incentive for action? Not quite; it, too, has lost some of its "get up and go." Third, we have persons ready and willing to go but who receive the all-too-familiar reply, "We would gladly



send you but the budget won't allow it." You say, "A lot of things are done by faith." That is right; a lot of things are done by faith, but the governments of our world don't put too much stock in this "faith." They say in so many words, if your church is sending you by faith, let them exercise that faith to obtain the necessary required funds to insure your arrival, stay, and return; then we will issue you the necessary papers for entrance in that particular country. This puts the shoe on the other foot, doesn't it? I'm afraid that many people's opinion concerning someone's going by faith is just a rationalization to evade their own responsibility for sending them. Paul said, "How can they hear unless someone is sent?"

MANY CHRISTIANS are taking the view that was apparent to Jesus when He said, as in my text, "Don't say that there is yet four months and then cometh the harvest." We, too, have this far-distant view of missions. The future is for plans; the present is for action. We plan for the future, but we must act in the present. The average Christian has realized this at some time or other and felt the impending burden and sought a way to relieve himself of it. Like the average American, instead of working, by toll and effort and sacrifice, to lift the burden, he turns the axiom in reverse. So, instead of acting in the present and planning for the future, he plans in the present with great intentions of acting in the future, which, as you well know, is nothing but daydreaming, fantasy, and self-deception.

Some of you will say to yourselves, "I know what I ought to do for missions, now! But I don't have it now, though I plan to give it before the church year is out." What happens then? The usual thing, of course. You gently yet firmly press down your own conscience and God's will for you and then heave a big sigh and instead of the *right amount* you toss in a fifty-cent piece: a self-appointed restitution of twenty-five cents in an effort to appease your conscience and twenty-five cents in an effort to reinstate God's spiritual communion. After the benediction, you will leave with a pharisaical air of hav-

ing done your part. So it goes. We complain about red tape in many things, but who are the red-tape-makers for the Church of God missions? Those who fail to give as the Spirit dictates are the ones.

We have heard the commissioning words so often and have been reminded of them so many times that instead of them becoming a guiding light to our thinking and doing, they have become just so many platitudes, having very little meaning to us. We pay more attention to the speed zone signs in our city than many Christians pay to the commissioning words of Jesus Christ to those who pledged their allegiance to Him. We see the speed zone sign and almost unconsciously we look in the rear-view mirror and around us to see if the policeman is anywhere around. We see and hear the commissioning words of Christ; do we look in the mirror of our life to see whether we are progressing as we ought or do we look right around us to grab the opportunity to do for Christian missions? I wonder. Would we burden our minds to that great extent or do we just put our blinders on and go complacently our merry way?

We have come to look on the missions cause in our modern day like we look upon various agencies that have taken over the work that the early Church had once assumed. The early Church was the educational institution. Today it is secular or public. We pay our share of the taxes and give no more thought, in many instances, to the education of our children. The early Church was the social institution. Most social relationships were sponsored by the Church and censored by it. Today, others are the sponsors and are taking it where they may. The early Church was the mental-health agency. Today the psychological and psychiatric clinics have taken that over. The early Church was the guiding factor in the home. Today welfare agencies have taken over. Who is at fault? The Church, of course. These areas of labor became sadly neglected. This in turn produced in individuals a rejection of the Church. Our view of missions today is fast becoming likewise. We are losing the ripe fields of missions work to the secular agencies of the native countries and most tragically

to Communism. Satan is fast closing in on the areas of the Christian endeavor.

How would you feel? Put yourself in their shoes. As Ezekiel said, "I sat where they sat." I felt their woes, I felt their longings, I felt their sadness, I felt their bitterness, and I felt their despair. Suppose you were a native of some semi-civilized country, living on the very brink of starvation and want. Through the world-wide communications you learned of a very prosperous and Christian country. This country preached and advocated the religious ideals found in the Sermon on the Mount. Yet, all the while you never heard, much less saw, any outward evidence that they were very serious concerning the hinged responsibilities that came with this kind of religion. How would you feel?

Are we really this way? Well, it is not so much a halfway sort of thing. You are or you are not. When the offering is taken you will more than likely follow the old habit which I have been talking about or you will now and here make a new consecration of your abilities for the cause of missions.

A new consecration does not come by making a mental consent to do better. A new consecration does not come by borrowing five dollars to put in the offering. A new consecration does not come by following the example of others. A new consecration does not come by emotional entanglements and tear-stained eyes alone. A new consecration comes by a minute-by-minute, hour-by-hour, spiritual sanctification of all that you are or ever hope to be. Less than this is a ragged and beggarly restitution, which is only for the moment and, therefore, a temporary decision which may change for the better or worse, depending on how the wind blows.

Let's give the world a *second look* at our product of missions. Let them see for the second look the power of the pre-eminent gospel. We preach and teach the precepts of our Christ and Lord: love your enemies . . . love your neighbor as yourself . . . do good to them that persecute you . . . if one asks for your cloak, give him your coat also . . . if one compels you to go one mile, go with him twain. Let us give them the second look.

Who is going to breach the gap between the unconverted and the missionary? The supporting bridge is you. Who is going to hold up the weight of the missions cause? That person is you. Today some are going to make the important first step in a new consecration toward missions. Today is just the beginning. Through prayer, testimony, letters, etc., you are going to cause others to feel that missions is the product of a real Christian experience, and they, too, are going to be finding a real and concrete way of expressing their second look at missions.

Fellow saints, Paul said that "he became Jew that he might win the Jew, he became a barbarian to win the barbarian." Let us become a spiritual missionary to win the missionary who will win the unconverted to a great God and Christ.

Let us give spiritually, give thoughtfully, and give seriously.

THE WAY OF

Text: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Titus 3:5.

UNSAVED FRIEND, DO you realize that the way of salvation is of such vast importance that it concerns every living soul? It concerns you. May I help you to understand how you can be saved?

Salvation is the greatest, the most far-reaching word in the human language. You can only begin to touch its description of greatness of value through the use of all superlatives. The way of salvation is the noblest science, the most valuable attainment, the ultimate highest happiness possible. Try to imagine how it would be without a means of salvation. Life would then be a miserable maze of errors, with no hope. Death would be most horrible, and eternity only eternal punishment.

Salvation as a science, being the noblest and most superior, is unlike other sciences. For instance, in the science of mathematics, the Einstein theory of relativity and the secret evasive processes reaching the equations of the atomic bomb (E equals MC^2) are most difficult to understand; only scientists in that field understand. Likewise, other sciences demand tedious research and are difficult to understand. The way of salvation, however, is made plain, so simple that "wayfaring men though fools, shall not err therein," and because it is so easy the enemy of your soul would have you believe that there is nothing to it. Salvation, eternal life, is a gift of God. You cannot reach it through human agencies. The Bible says (Titus 3:5) it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

First you must acknowledge you are a sinner, for man is a fallen, depraved creature. "Every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). The flesh lusteth against the spirit, so that one cannot do the things he should. The works of the flesh are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings . . . and such like" (Galatians 5:19-21). You, my unsaved friend, may not commit all these sins, but being unsaved you have within you that element which causes men all over the world to do these things.

Your culture, refinement and human attainments, however lovely and to be desired, will not save you.

SALVATION

By J. H. Walker

Overseer of Eastern Texas

Your good works are futile, and cannot save you. Your good deeds will not offset or cancel the bad deeds to clear your record. Works of righteousness even where they exist have no saving effect. For works of righteousness are evidences of salvation, and *not the causes of it*. Likewise, the fruit of the Spirit is evidence, and not the cause. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, which also comes through the saved, Spirit-filled life, and has no existence in the fleshly or carnal mind.

Works of righteousness have no power to save, no power to control evil thoughts, conquer evil tempers and evil habits; for even if you had a law to force people to do right, that could not save them, for "by the deeds of the law there shall no flesh be justified in his sight" (Romans 3:20-28). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8, 9).

Notice it is "according to his mercy he saved us." Not that we deserved it, but from the great heart of God's love He had mercy on us to relieve us, the subjects of misery, when we truly repented and asked Him for forgiveness. We think of love as associated with pleasantness and beauty; and mercy with suffering and misery. When Adam fell from God, he plunged himself into misery. His misery came because of his loss of innocence and his loss of the presence of God. He immediately faced judgment: "a fearful looking for of judgment and punishment." Adam could not originate his own salvation; effect an atonement for his offence, or free himself from the principles of corruption which had taken deep root in his nature. Adam's salvation came as ours must—through the tender mercies of God. King David prayed in Psalm 25:6, "Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old." The Lord came "to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God" (Luke 1:77, 78). The Psalmist praised God for "the greatness of God's mercy." We see "his manifold mercies" (Nehemiah 9:19). "His tender mercies are over all his works" (Psalm 145:9). The loving father longs for the prodigal's return. Thus through the everlasting

mercy of our God—for "his mercy endureth forever"—we have eternal salvation.

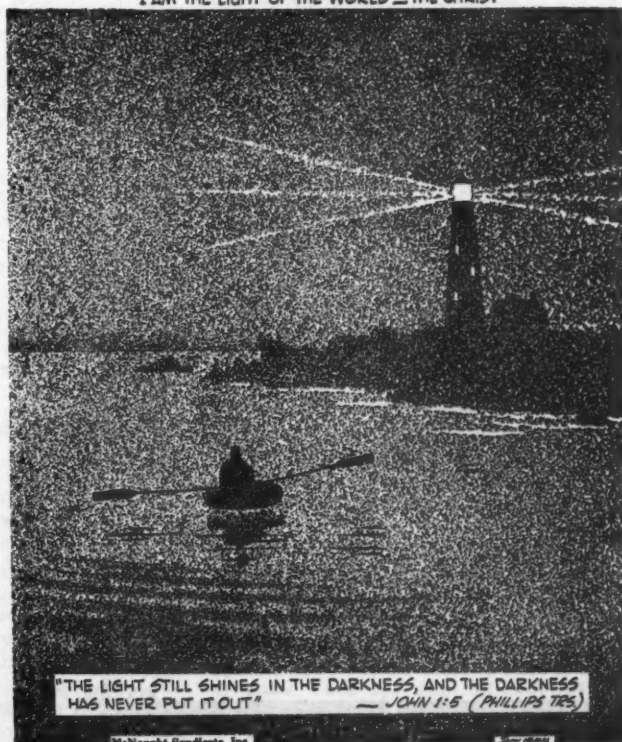
WHEN ONE TRULY repents and accepts the Lord Jesus Christ as his personal Saviour, then and there a radical change takes place in the human soul as he experiences salvation. Various Scriptures make this truth clear; such as "the washing of regeneration," being "born again" (John 3:3), "created in Christ Jesus" (Ephesians 2:10), "created in righteousness" (Ephesians 4:24), and "renewed in the spirit of your mind" (Ephesians 4:24).

Nothing can be more impressive than *regeneration* which implies a reproduction, a new generation. The soul faculties remain, but it experiences a new generation of perceptions, feelings, tendencies and habits. The entire outlook is completely changed, so that one can sing:

*"Amazing Grace! how sweet the sound
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see."*

The washing signifies that the regeneration purifies the soul as washing does the body from filth. Thus, to be saved, one is delivered from sin and all its terrible consequences in the other world. Being saved, we are delivered from the love of sinful pleasures

"I AM THE LIGHT OF THE WORLD" — THE CHRIST



"THE LIGHT STILL SHINES IN THE DARKNESS, AND THE DARKNESS HAS NEVER PUT IT OUT" — JOHN 1:9 (PHILLIPS TEE)

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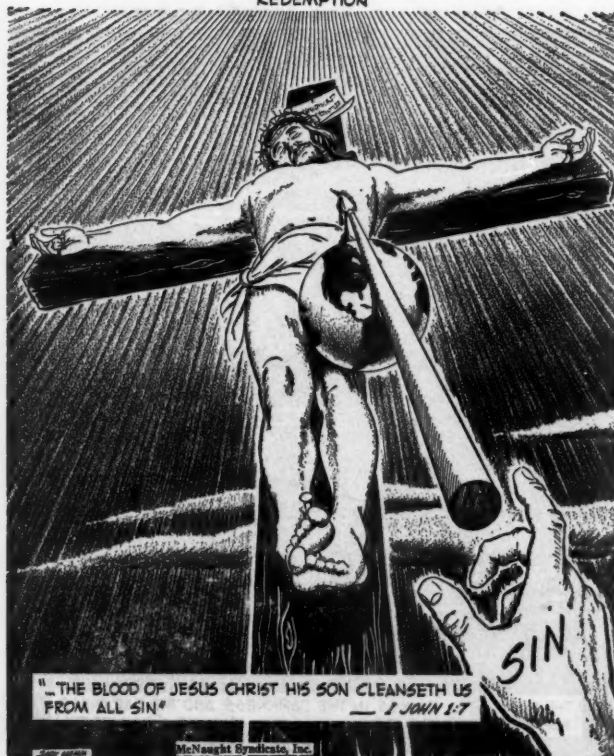
NEW YORK

and carnal delights, and have the "love of God . . . shed abroad in our hearts" (Romans 5:5). We have deliverance from the guilt of sinful practices, sinful habits, and sinful acts, through the regeneration of our natures.

This great salvation is assured us "by the renewing of the Holy Ghost." All God's great blessings to man's soul come to us through the agency of the Holy Ghost. The arrows of conviction that pierce our hearts are sent by the Holy Ghost. We are made "new creatures" and obtain salvation only by and through the Holy Ghost. Salvation can come only God's way.

Oh! my unsaved friend, will you come to Jesus and accept Him as your personal Saviour? Say from the depth of your heart, "I believe that Jesus Christ is the Son of God; I believe He saves me now." Don't you hear the Saviour calling, "Come unto me all ye that labour and are heavy laden, and I will give you rest"? Jesus said: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). You ask, What must I do? Friend, do what the Apostle Paul told the Philippian jailer to do, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). And when you do, you, too, can join the multiplied millions who sing the praises of our eternal God for His tender mercies that endure forever.

REDEMPTION



DIVINE HEALING

(Continued from page 7)

we have *no faith* (Deuteronomy 32:20), or carry the burden of *vain faith* (1 Corinthians 15:4), or wander around cumbered with *weak faith* (Romans 14:1), or languish in the valley of *little faith* (Luke 12:28). Instead, let us come to grips with *great faith* (Matthew 8:10) so there will be no need for groveling in the lowlands of this world of unbelief, skepticism and carnal reasonings. Let us seek an *increased measure of faith* (Luke 17:5; Romans 12:3) through reading the Word and seeking the face of God until we can stand triumphantly on the mountain of spiritual bliss and physical health and shout aloud, "I have believed and I have seen (John 11:40) that all things are possible to him that believeth" (Mark 9:23).

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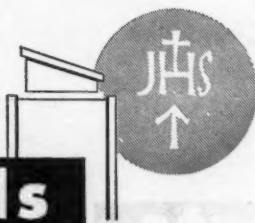
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revivals



Revival Continues in Fairfield

FAIRFIELD, Ill.—A short time ago we sent in a report of the revival at the local church; this revival had continued for eight weeks with wonderful results. After having closed the meeting because of the district Sunday School and Y.P.E. convention, the evangelist returned by popular demand for 3 more weeks of revival services. With better crowds and even more manifestation of God's approval, the meeting closed only because the evangelist was exhausted. Our evangelist, Brother Billy Howell, of Centralia, Illinois, preached under divine unction in every service with the power of God in evidence to back up the preaching. Still defending the old-time gospel of the power of God to save and heal, and opposing the doctrinal innovations and false teachings of the day, Brother Howell showed himself to be a "holiness preacher" in the best tradition. This pastor heartily recommends this evangelist to all who love the truth and the power of God.

—E. R. Adams, pastor

Overseer Leads Revival in Medicine Hat, Alberta

MEDICINE HAT, ALBERTA, Canada—We are happy to report that God is blessing in Western Canada. Our provincial overseer, Brother W. H. Pratt, was with us from February 4-17 for special services in which 4 were saved and 1 received the Holy Ghost. Ten were added to the Church. Since the close of the campaign 3 more have been saved. Our membership is in-

creased by 50 per cent and our Sunday School more than doubled in the past 12 months, for which we thank God. The future of our church here in Medicine Hat, Alberta, looks very encouraging. The ministry of our beloved overseer was enjoyed by the largest crowds ever to attend our church. Our prayer is that we will have a continued revival until Jesus comes.

—Paul Dyck, pastor

Four New Members Gained

KINGSLAND, Ga.—We have just closed a revival here at Kingsland with the Reverend Marvin Johnson as the evangelist. The Lord blessed in a wonderful way. Many souls were saved and sanctified. Four united with the Church, and we are expecting several of the other converts to unite with the Church. We are very grateful for what God has done for us, and we are expecting great and mighty things from God that we have not yet known.

—David Mullis, pastor

Seven Conversions and Many Healings Reported in Revival

EMMETT, Idaho—We just closed a wonderful two-week revival. Seven were saved, 1 sanctified, 2 filled with the Holy Ghost, and 7 united with the Church. The church was blessed in every service. Our evangelist, the Reverend George Heron, will bless any church which will give him a chance. We also had many to testify to healings of different afflictions. Thank God,

for we know His power is the same yesterday, today, and forever.

—Rev. Emery L. Melvin, pastor

Young Evangelists Conduct Meeting

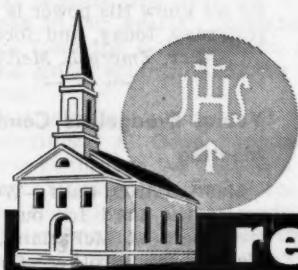
McFARLAND, Calif.—We wish to praise the Lord for our good revival here at McFarland, California, where Brother Calvin J. Rogers is pastor. Brother Gene Burgess and his wife, who are good singers, and Brother Gene Collins were our evangelists. They are young people who are dedicated to God and His cause. God really put His approval on their ministry here. Eleven were saved, 2 sanctified, and 3 united with the Church. The church was greatly revived. Our young people are really coming to the front under the fine leadership of their new president, Sister Julia Byrd. They have recently bought new draperies for the church, and purchased a library for the church. Sister Byrd has been ill; please pray that God will completely heal her so she can be a greater blessing to His cause.

—Reba Rogers, reporter

Forty-three Conversions Highlight Great Revival

LA GRANGE, Ga.—The East La Grange Church of God has just closed a great revival. Forty-three were saved, 14 sanctified, 12 filled with the Holy Ghost, and 12 united with the Church. This makes 29 members we have taken in for the first 6 months as pastor of this fine church. Our old Sunday School record was 114. We have had an average of 120 for the month of February. The old record has been broken with 151, and we have not had under 118 since the record was broken. We are working for an average of 130 per Sunday for March. Brother J. W. Chancy, of Brunswick, was our evangelist during the four weeks of the revival. Brother Chancy preaches old-time Church of God doctrine. He is well-liked here and has an invitation to come back for another revival next year.

—J. T. Bramblett, pastor



reports

OKLAHOMA BIBLE AND PRAYER CONFERENCE

The ministry and laity of Oklahoma were well-represented on the afternoon of February 11 when the Oklahoma Bible and Prayer Conference opened in Lawton, Oklahoma. A wonderful spirit of fellowship prevailed even before the opening service as old acquaintances were renewed and new ones made. There was already that feeling of confidence that God had something special in store for everyone present.

Oklahoma feels blessed to have as our new overseer, the Reverend and Mrs. G. W. Hodges and family. Already we love them and feel that they are one of us. Brother Hodges did a fine job as moderator of the conference. Each one worked faithfully and humbly at his post to make this conference of real spiritual value to every soul that came, and it was truly a successful job. On Monday afternoon we listened to a marvelous message on "God With Us," given by the Reverend Cecil Knight, our Assistant National Youth Director. It was a Spirit-anointed message that challenged and inspired us in the work of God, especially in the field of youth.

In the Monday evening service we were blessed with the good choir singing along with the special songs which included a duet by Brother and Sister Mooneyham, our missionaries to Nigeria. The message by our beloved general overseer, the Reverend Houston R. Morehead, was a source of encouragement to every heart. Always Brother Morehead is welcome to Oklahoma.

The hospitality of the host pastor, the Reverend E. T. Curtsinger, and wife, the members of the Lawton Church, and the entertainment committee, was deeply appreciated. The delicious meals served by the local L.W.W.B. were enjoyed and appreciated.

Beginning at 9:30 a.m., Tuesday was a full day, packed with many good treats for the soul. During the morning we were again privileged

and blessed to hear a message from Brother Morehead. He spoke to us on the timely theme of the "Ministry of Teaching." It was ably given and thoroughly enjoyed.

The Tuesday afternoon session included a devotional service with a mighty outpouring of the Holy Ghost, and a message on "The Ministry of Reconciliation" was ably given by the Reverend T. D. Mooneyham, missionary to Nigeria. The sweetness of God's presence penetrated our hearts during this message, and the service was concluded with the Lord's Supper and feet-washing. The prevailing spirit of love and fellowship was so gra-

ciously manifested during this time of worship, and surely the memories will be long-lasting.

We were happy to have the Reverend C. R. Collins, Overseer of Northwest Texas, and some of his ministers visit with us during the Tuesday afternoon and evening services. Their presence and help in the services were appreciated. The concluding service on Tuesday evening had many good things in store. The choir singing was uplifting and we were privileged to have a quartet from the Lawton Assembly of God church, along with their pastor, the Reverend Mr. Gladden, and his wife. The Reverend Wade Horton brought us greetings from the Foreign Missions Department and made arrangements for his missions tour in Oklahoma. Thus, when it was time for the message given by Brother Cecil Knight on "Because of Jesus," the congregation listened attentively and responded in a wonderful consecration service.

Because of this prayer conference we expect great things from God in Oklahoma, for surely all who attended were challenged by our conference theme of "Reaching the Lost."

—Mrs. A. E. Underwood, reporter

LAMPLIGHTERS PROMOTION IN CLEVELAND

The Junior Lamplighters presented an interesting program at the North Cleveland Church of God, February 15, 1957, at which time



Group of Lamplighter boys. Reading from left to right, first row: Franklin Lemons, Stephen Conn, Gary Wales, Paul Conn, Raymond Conn. Second row: Steve Owens, Philip Conn, David Yecha. Philip Conn, son of Rev. Charles W. Conn helped the counselor in marching the groups into the church.

25 boys and girls were promoted to higher ranks in the club.

Pictured at right are the boys and girls holding their candles, after the pastor, Brother Floyd Timmerman, had presented their new emblems. Seven boys and girls were promoted to the yellow flame rank, 2 boys to the blue flame rank, 11 girls to the red flame rank, 1 boy and 3 girls to the silver flame rank, and 1 boy to the Senior yellow flame rank.

The program consisted of the memory work the group had to learn in order to be promoted, songs, Bible reading, pledges to flags and Bible, and so forth. The highlights of the program were the public speeches given by two *Lamp-lighters* and the hymn stories followed by the singing of the hymns.

North Cleveland Church really values its *Lamp-lighters* work. The pastor praised them very highly. Plans are being made for better club room facilities and a recreational center.

The Junior girl *Lamp-lighters* were organized October 1, 1955. The boys' group was organized in February, 1956. The Reverend A. C. Burroughs is counselor for the *Lamp-lighter* boys at the present time.

Twenty-seven Junior girls are enrolled in the *Lamp-lighters* Club. This number is increasing almost every month. Since one of the requirements for the club is to bring new Sunday School pupils, this is helping to increase the Sunday School attendance.

After the devotions in the club, the girls are divided into six different classes, with a special counselor for each class. We learned the hard way that not much work could be accomplished with all the group together.

In the group of counselors, besides the writer, are Virginia Byrd, Marie Glover, Eloise Martin, Jo Ann Spivey, all employees of the Church of God Publishing House, and Jerry Lynn Walker, a teenager in high school. Jerry Lynn is also pianist for the *Lamp-lighters*.

It is the prayer of every counselor to help build strong Christian character among the *Lamp-lighter* boys and girls. —Geneva Carroll



Group of girls who took part in the *Lamp-lighters* program. Reading from left to right, first row: Judy Ratcliffe, Beverly Ann Miller, Linda Butler, Janet McLain, Martha Timmerman, Sandra Mullinax. Second row: Janet Polen, Joyce Ann Byrd, Judy Ellis, Sharon Conn, Faith Foster. Third row: Janet Moore, Paula Griffith, Helen Fae Miller, Joy Hurst. Fourth row: Oteen Miller.

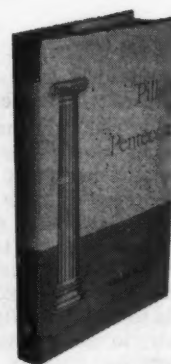




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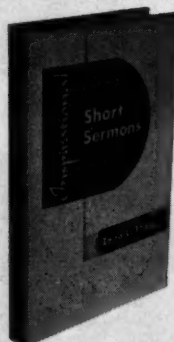
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